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INTERNATIONAL BIBLE STUDY.

February 5th, 1882.—*Leviticus* XVI. 16-30.

"AND he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins, and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness." Here we have the ordinance concerning an annual day of atonement for all Israel, and for the tabernacle. This was on the 10th day of the seventh month, five days before the feast of tabernacles. It seems surprising that there should need to be a separate day of atonement, when we call to mind the paschal lamb, the daily sacrifices, the burnt offerings, all typical of the atonement. But it was for the purpose of specially impressing upon the people the importance of the propitiation without which there could be no communication between the people and God. Such an annual festival in which all were permitted to view themselves as discharged from all their sins, turning over a new leaf to a white unsullied page fit for the inscription of the praises of God, might well be expected to witness a revival of religion. The feeling of condemnation taken away, the records of the past obliterated, what more natural than that they should seek by God's good favour to keep the page unsullied, and make it a record of holy thoughts, acts and words? It is possible that the day of Atonement had some prophetical significance. Jonathan Edwards has pointed out that of the three great annual festivals of the Jews, the first, the Passover, was fulfilled in the death of Christ, the second, the feast of weeks was fulfilled in the pouring out of the Spirit on the day of Pentecost, and the third, the feast of tabernacles or ingathering, remains to be fulfilled. But the day of atonment is introductory to the feast of tabernacles, and probably prefigures a work of God in the Church preparatory to the sublime work of the latter day. See John xvii. 21-26.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself, and for the household and for all the congregation of Israel." Prophecy dwells upon the loneliness of the Messiah as one of the noticeable features in atonement. Isaiah frequently speaks of this. He was alone as regards his comprehension of the divine purpose. Not one of his disciples understood the nature of the salvation he came to accomplish. "For himself." Though the high-priest prefigured Christ, he was neverthless in himself a sinner needing as others the atoning work of the Messiah. It was important that all the people should understand this and not attribute to the type the divine excellence of the antitype. There was even an atonement to be made for the altar. "There is none good save one, that is, God." Christ is the Alpha and Omeaga of salvation. The Jews with wicked hands crucified the Lord of glory, and Calvary is at once the place where man's sin and God's holy love find their highest expression.

"And when he has made an end of reconciling the holy place and the tabernacle of the congregation, and the altar, he shall bring the live goat." On this great day of atonement, the most holy place, the holy place, and the altar in the court all required an atonement. In the book of Revelation we have an account of the temple, the altar and the holy city trodden down of the gentiles for 42 months, or 1260 days (years) after which we would naturally expect the cleansing of the temple. "Zion must arise and shine her light being come and the glory of the Lord risen upon her," before the nations of the earth shall run unto her. Of the two goats used on the day of Atonement one was slain and offered sacrificially, the other was brought to Aaron who laid his hand upon it, confessing all the iniquities of the people over it, and the goat thus symbolically laden with the sins of the people was sent away into the wilderness never to be found again. These services were performed by the high-priest not in his usual gorgeous habiliments, but in the plain white robes worn by other priests. But after the departure of the scape-goat, he was to resume his accustomed attire. The linen garments worn on this occasion were not to be worn again; they were to be new every year.

"And this shall be a statute forever unto you, that in the seventh month, in the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you." In the account of Paul's voyage, Acts xxvii. 9, mention is made of "the fast"; the reference is to this day of atonement. On this day they were to afflict their souls. The forgiveness of sins will benefit a man little if he be not led to look upon the sins forgiven with odium. The Israelites were to consider their own evil ways and humble themselves before God, acknowledging that it would be right in Him to visit them with indignation instead of leniency; fasting would help the worshipper to reach this state of mind. "There is forgiveness with thee, that thou mayest be *feared*."

WEEKLY REVIEW.

—WE have much pleasure is giving prominence to the following communication sent us by H. E. the Governor through his Private Secretary with a request that we will place it in our columns:

"I am desirous of expressing my grateful sense of the kindness and sympathy which have been widely evinced towards me in my great affliction.

I shall endeavour individually to thank many, but I can only reach through the newspapers great numbers of all ranks and classes who have manifested such feelings in every form of cordiality and delicacy, and even sacrifices of time and business. If by one whose official position in some measure isolates him, the rupture of domestic ties is very keenly felt, so is the sustaining comfort of public sympathy, as he may hope that his inevitable seclusion and shortcomings will be viewed with consideration.

But I feel still more deeply the affectionate appreciation which has been shown of my deceased wife's character and disposition. Undemonstrative and unostentatious in the highest degree, she might in her short residence in this country have failed to be understood in her higher qualities. It is, then, most gratifying to me, as it must be to all her family, that the deep tenderness of her nature, her unfailing sweetness of temper, her clear purity of heart, and her intuitive performance of duty, have been so far realised as to procure for her so large a measure of regard in a varied society. None but those whose life was closely associated with hers can know how she had restored and brightened a desolate hearth, and was such a mother to an orphan baby that he never knew his loss.

Such kindness as that of which I wish to show my sensibility will render me more desirous of doing my duty to the great community of the Presidency.

JAMES FERGUSSON."

Guneshkhind, 20th January. 1882.

—MR. Joseph Cook proceeded to Poona on Friday morning, having spent in Bombay just the time which he, on landing, had purposed to spend here. At Poona he gave a Lecture to an immense audience in the city, the great majority being doubtless Brahmins, and he had an opportunity of witnessing a display of the strong feeling of repulsion entertained by many of the educated classes for Christianity. He proposed to close his Lecture with the use of the Lord's prayer, which makes no mention of Christ, and which asks for things that are acknowledged in all religious to be eminently desirable. Mr. Cook supposed, no doubt, that his hearers could join him in offering this prayer without in any way compromising themselves. But the proposal appears to have led to a good deal of opposition. All the opposition did not, however, proceed from the Native portion of the auditory. The Rev. Mr. Rivington, of the Cowley fathers, objected to the use of the Lord's prayer on account of its sanctity. Those who had not received holy baptism could not be asked to join in it. For our own part we do not think that those can offer from the heart the Lord's prayer who have not been brought into a filial relation to God, and whose supreme desires do not relate to the hallowing of God's name and the establishment of his kingdom and the extinction of sin in the earth. The principal use of the prayer is to indicate to Christians the spirit that should dominate in their prayers. A great many seem to have the opinion that there is some particular virtue or holiness attaching to it,

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so that the use of it commends them to God. It has no value except so far as it expresses the feeling of the suppliant and is offered in faith through the Mediator. But they who decline to use it clearly define their position.

—Are all our readers familiar with the way in which Mormonism obtained a footing among men? We suppose not. It deserves to be had in remembrance, as illustrating the facility that men have in adopting that which falls in with their passions and inclinations. What is called the Mormon Bible is professedly a translation of records found upon certain golden plates buried in America in tho 1st century of this era, and dug up about fifty years ago. The fact is that the book of Mormon is a novel written by a clergyman, the Rev. Solomon Spaulding. In the early part of this century he lived at Ashtabula Co., Ohio, in the vicinity of some ancient mounds. In one of these opened by him he found skeletons of men and other relics. This furnished him with a theme for a romance representing the peopling of America by the lost tribes of Israel. Among the names used were Mormon, Maroni, Lamenite, and Nephi. He wrote the book in 1812 and called it the "Manuscript Found." He subsequently gave the MS. to Mr. Patterson, a printer at Pittsburgh, in the hope that he would publish it. There was in this printing office a young man named Sidney Rigdon, who in maturer years became a preacher among the Mormons. It is supposed that Rigdon made a copy of the MS., which was not published by Mr. Patterson. Its author died in 1816 and the MS. was among his effects and remained in the family some 18 years. When the Mormon teachings began to be given to the world, those who had read this MS. or heard it read, recognized the resemblance between those teachings and the contents of this novel. In 1834 a man named Hurlbut who had been with the Mormons, but professed to have left them and to be desirous of exposing the fraud, borrowed the MS. which was never seen again, and is supposed to have been destroyed. But there is abundant evidence that the pretended book of Mormon was just the work of fiction written by Mr. S. Spaulding. In all human history can any thing be found more extraordinary than this rise of Mormonism? Antecedently it would have appeared altogether incredible that a religion could be founded on such a basis as that. This Mr. Spaulding, obliged by ill-health to give up preaching and go to the West, cultivates his literary tastes and writes a romance for which he can find no publisher, but which becomes the Bible of a new religious community numbering within half a century as many as the entire Parsee community. If proof had been a condition of success, it would have been necessary to account for the exodus of these Jews of the lost tribes from their Asiatic home; some reasonable evidence that they had landed in America and made their way so far across the continent; that the alleged discovery of the plates was a genuine discovery; that the record on these plates was genuine and inspired; and that Christianity, against which this system militates, is not of God; and many others; of all which there was never a shred. Nobody has seen the plates, which have disappeared as mysteriously as they appeared; and nobody can certify that the Mormon Bible is a faithful translation from the Hebrew. Mahomed professed to have received the successive portions of the Koran from the hands of an angel, who appeared to him in the solitude of a cave, but men had to receive the alleged revelation on his simple *ipse dixit;* but it suited their inclinations and they accepted it. With Mahomedism, Mormonism and other such systems the principal difficulty is at the beginning. Men are so gregarious in their habits of thought and conduct, that it is very difficult for one, two or three to separate themselves from the mass and act independently, but when a few have embraced it they draw others by the same law of gregarious affiinity. The apostolic command "Prove all things, hold fast the good and abstain from the evil," is acted on by sincere and thorough seekers, but that the great mass of mankind are swayed by their inclinations is sufficiently shown by the spread of Mormonism.

—Another case of "running *amuck*" has been reported this week. A native soldier of Mhow, not previously guilty of misconduct, took offence because he had been sentenced to a few days' confinement for absence from parade, and proceeded to kill every body that came within his reach. He murdered his wife, a sepoy, and his commanding officer, Col. Henslowe, wounded a child (his own) and finally killed himself. This is called running *amuck*, and cases of the kind are frequently ocurring in India and other parts of Asia. Nothing could seem more like demoniacal possession. A frenzy to kill takes such complete possession of the mind that the man is no longer able to exercise his power except in this direction. It matters little whether his fury falls upon the one who has offended him; victims against whom he could have no grudge are just as welcome as any other. The officer whom this man killed, distinguished himself in the munity, taking an active part in many engagements, and after a quarter of a century's military service, is shot down in cantonments by one of his best men, without the slightest provocation. — Another case of running *amuck* is reported from Poona.

—The Government of India have decided that a Commission shall sit at Calcutta to enquire into the working of the educational scheme introduced by the Despatch of 1854. We hope that the Commission shall be so constituted and guided as to secure a full representation of all the facts, and not simply of those which may call for laudatory notice.

—The *Bombay Gazette* has a long article on the effects of Government Education in India, closing with these words:

We have, as we have oaid, no fear that the policy of Government is in danger of reversal; but the friends of education, we think, would do well to look to it that no part of the system is sacrificed to the unintelligent animosity of American Brahmins.

We have read the article and yet we have some difficulty in interpreting these words to our readers. The article is about Dr. Murdoch's Letter to Lord Ripon, lately noticed by us; but Dr. Murdoch is not an American, neither is he a Brahman. Mr Joseph Cook is also referred to in the article, and possibly the parting expression may be intended for him. Any one who has read the Lectures of Mr. Cook must be aware that he would be among the last to recommend or desire that Government pressure should be brought to bear upon the student world of India to make them embrace Christianity. No one can express himself more positively than Mr. Cook has done with regard to Government establishments of religion. There is in America no alliance of state and Church, and it is certain that Mr. Cook desires nothing of the kind for India. But probably he would agree with us in the expression of a wish that the Government system of education did not tend to infuse a hostile feeling towards Christianity. It is one thing to inculcate Christianity and another to let students know what this religion demands of its followers and how it has influenced the course of modern history. The great scrupulosity with regard to all mention of the system induces in the students the idea that it has no claim upon the attention of educated men. Dr. Murdoch, we may inform our contemporary, is not a Rev.

—As an additional illustration of the ease with which people receive the most surprising teachings that happen to tally with their inclinations, we may refer to the hearty credence given to the spiritualistic revelations of Mr. Eglinton at Calcutta. The Calcutta Native papers tell us of *seances* held at the house of Babu Dinonath Mullick. At one of these when a Native gentleman of a well-known family was present for the first time, the names of this gentleman's relatives were read out by Mr. E. professedly from spiritualistic writing. The father was described as a tall, big man with large moustache, and "he gave such excellent moral lessons to his son as left no doubt about the identity of the spirit." To make assurance doubly sure, at the request of Mr. E. the father touched the head of his son three times. All this was in the dark. A light was then brought in, but none of the visitors from the other world were found. They have evidently a horror of light. Mr. E. then offered up a most fervent prayer to *heaven*, after which the light was extinguished and two materialized spirits, (spirits embodied,) appeared in luminous forms, a Native lady and a gentleman, an ancestor of one of the party. On another occasion, the light being subdued, Mr. E. being in another room separated by a black curtain from that in which the sitters were, a female face appeared at the aperture of the curtain and then three other materialized spirits made their appearance. Nothing could be more portentous than the credulity that takes in all this as genuine.

—The Revised New Testament represents Paul as saying to the Athenians in his address on Mars' Hill that he perceived that they were in all things somewhat *superstitious*. But the margin has *religious*, and we think that this better expresses the meaning of the original. The same Greek word is found in Acts xxv. 19 where Festus is speaking to Agrippa of the Jewish religion, the religion of Agrippa, which he certainly would not designate by an offensive word. The apostle Paul while thoroughly faithful to the truth, was yet very conciliatory, and sought to present the truth in the form likely to give offence. Nothing could be more beautiful and at the same time more strategic than his application of the inscription 'to the unknown God.' He had to tell them that the gods whom they were so abundantly honouring in their magnificent temples, were not gods at all; but instead of attacking these, he speaks to them of the unknown God whom they so far honoured as to rear an altar to him. He adduces the light of nature as testifying against idolatry, and reminds them of the recognition of the universal God

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to be found in their own books. He speaks to them about a coming judgment to be accomplished by a *man* whom God had raised from the dead. There is nothing about the Trinity, or about the divinity of Christ, or about the atonement. The address left a great deal to be explained but was well calculated to awaken enquiry. The Apostle sought for a common ground, a common starting-place, and carried their sympathies with him so far as he could. It is often forgotten that the truths of religion have a natural order of sequence just as the truths of any science have, and that the pupil is expected to be led on from one position to another. The modern evangelist often thinks he must put every thing essential into each discourse. The necessity of repentance is the prominent idea in the address delivered before the Areopagus.

—THE Mahomedan faquir who, years ago, by the unwarranted leniency of Mr. A. Crawford, was allowed to plant himself in a corner of the Victoria gardens, and who has since resisted all the attempts of the Municipality to dislodge him, was at length ejected yesterday under an order from the Sheriff. In the presence of a force of Police he withdrew, leaving behind him a memorial of his long residence in the shape of a mosque, a tomb and a reservoir.

—J. R. THINKS we have done him injustice by our remarks on his letter, attributing to him views that he does not hold. He does not consider sin in the believer as occupying other than a subordinate position. Our conception of the matter is this, that when a man sins sin has the ascendency in him. It's sway may be only temporary, but for the moment it controls the man; it is the master. Our correspondent finds certain texts that represent the child of God as not sinning; others that represent believers as sometimes sinning; and his explanation is that there are two natures in the same individual, one unsinning, the other sinning. "Know ye not," says the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Again: "Being made free from sin, ye became the servants of righteousness." Rom. vi. In this ch. the expression "free from sin" occurs thrice. The question before our correspondent and ourselves is simply this, Will Christ, if we exercise faith to that effect, save us now from sin? When John says the child of God cannot sin, he must use the word 'cannot' with some limitation, for the very condition of moral existence is the power to transgress; angels have it. The limitation is shown by the context; "his seed remaineth in him." A comparison with I John ii. 24-27 shows that it is the Spirit of truth dwelling in him that keeps him from sinning. It is by faith that the Spirit dwells in the believer; he believes that the almighty Spirit is in him for the purpose of keeping him from sin, and according to his faith it is unto him. If a man does not believe that the indwelling Spirit will keep him altogether from sinning, it is very certain that his experience will correspond with his conception of the Spirit's aim. A man's experience cannot go beyond his faith. There is sin in believers because there is defective faith. With regard to the expediency of controversy, we think that when both parties sincerely desire to ascertain the truth and not merely to commend their own views, it may be carried on to advantage. We see no reason why this should not be the case between our amiable correspondent and ourselves.

—WE have received a letter finding fault with us for speaking of Opium as a pernicious drug, reminding us that every thing which God hath made and brought into use for mankind is for our good, and, on the principle that a single breach of the law is to violate the whole, "to reject a single article of use would be to reject all things God made for the use of mankind." He concludes by saying that "any drug whatever, if we only make a prudent use and not abuse, we shall have no cause to find fault with." We have nothing to say against opium or arsenic for any purpose for which God intended it. The elaborate process by which the Indian Government prepares opium for Chinese to smoke, we do not consider prudent or useful or according to the design of God. Any use of a drug or liquor that tends to diminish our physical or mental force, or bring us into a state of dependence or make us unmindful of obligations, is certainly an abuse; but the confirmed opium-smoker will see his wife and children starve rather than forego his accustomed stimulant.

—WE regret much to have to announce the death of another experienced missionary, the Rev. James Vaughan of the Ch. Miss. Society, Calcutta and Krishnaghur. Mr. Vaughan came out in 1854, and has been regarded as a most efficient missionary. He has written many works in English and Bengali, some of them works of considerable importance. He died of cholera at Calcutta, last Sunday, at the age of 55.

—GUITEAU has at last been found guilty. Six months have gone by since he fired at President Garfield, and more than three months since the death of his victim. The day after the commission of the crime, the man's guilt was as well established as it is to-day. This illustrates one of the striking differences between the administration of justice in a crude state of society and in a civilization like ours. But what would become of the lawyers if the evidence of a man's guilt could not be combated in a court of law? or if what is evident could be taken as proven?

—DR. W. Gray recommends the removal of the Towers of Silence from Malabar Hill. If it was considered important for the public health that the intramural cemeteries of Europeans should be closed, and new ones opened at a distance from the town, the remains of long-interred bodies being in some instances removed, we should think that places where bodies are left to putrify above ground would be deemed specially insanitary.

—Two millions of persons have been allowed to congregate at Allahabad to worship the sacred but not very pure rivers that come together there, and Cholera has broken out among them and is carried by them to all points of the compass. A number have been taken out dead from the trains arriving at Jubbulpore. Was this outbreak preventible and if so, who is responsible? The *Pioneer* mentions the outbreak of Cholera but thinks it would be a hardship if the authorities did not allow the pilgrims to reach the place which they deem holy.

—IT is considered by the Vernacular Press a matter of great rejoicing that the Vernacular Press Bill, passed in Lord Lytton's day, has at last been rescinded.

NOTICES OF BOOKS AND REPORTS.

"*The New Dispensation and the Sadharan Brahmo Somaj*," by Pundit Sivanath Sastri, M. A., Madras. The writer of this is a missionary of the Sadharan Brahmo Somaj, the body that seceded from the Somaj of Babu Keshub Chunder Sen, or perhaps we should say, the body from which he and his diverged. The object of this work is to point out the differences of the Sadharan Somaj and the New Dispensation. It is preceded by an historical sketch of the Brahmo Somaj from its establishment in 1830 by Rajah Rammohun Roy. The historical sketch of the Brahmo movement is very suggestive. All that was thought of in the beginning was the establishment of a form of Vedic religion, the common worship of one God without the renunciation of Caste. As we come down through the half century we find division after division taking place and positions assumed diametrically opposed to those that were assumed at the beginning. The Somaj has been every thing by turns and nothing long. A religion that rests upon the wisdom of man may always be questioned by the wisdom of man. Authority was sought for the new creed first in the Vedas and Upanishads, then in intuition; then in the critical faculty, deputed to scrutinize the various religions of men and separate the wheat from the chaff; then in a wonderful amalgam of Christianity and Hinduism. The aim of Baboo Chunder Sen, so far as it is developed, appears to be this, to enable his Indian followers to avail themselves of the undeniable excellencies of the Christian Scriptures, especially the teachings of Christ, without the humiliation involved in a renunciation of the ancestral religion, without yielding homage to the proud foreigner who offers the Gospel. Christ is represented as turning away from the West and centering his hopes on Chunder Sen, the true interpreter of the Gospel and the Vedas. The atonement, which is every thing in the Gospel, is given up. Christianity was unknown, misapprehended till Chunder Sen appeared to give it to humanity as it should be. Thus the Hindu mind is saved the humiliation of submitting to a foreign religion, and Chunder Sen becomes all in all to the people of this country who see their old faiths fading away and feel the need of some better substitute than blank infidelity. The sympathies of most Englishmen will be with the third division of the Brahmo Somaj, the Sadharan. The writer of this pamphlet makes a very strong case against Chunder Sen and does it chiefly by quoting his own words. Here are some of his quoted sayings:

"To protest against the cause I uphold is to protest against the dispensation of God Almighty."

"The Lord said I was to have no heaven but life in himself; no doctrine, no creed, but perennial and perpetual inspiration from heaven."

This creed is marked by simplicity. Whatever comes into the mind of Chunder Sen is the inspiration of God. What more could any incarnation affirm?

With regard to those who do not agree with him, it is quite natural that this ever-inspired person should take a very dark view of their character and guilt. Here is the translation of a prayer of Mr. Sen's, in which he addresses God as Mother.

"Dear Mother! Mahomet thy devoted child never forgave the kafirs. How he resolved to

extirpate the enemies of God! how he carried on war against them! He never tolerated the kafir. The earth shook beneath his lionlike power and he extirpated the race of kafirs. O mother, when these kafirs offend us personally we can pardon them, but when their attacks are levelled against thee, how can we bear them?"

The first extract shows that all attacks on Mr. Sen's teaching or acting are against God. Alas for these Kafirs, if M. Sen had the sword of Mahomed.

Pandit Sivanath Sastri thus sums up against Mr. Sen.

The preceding extracts must have clearly proved to the intelligent reader, that the doctrine of Dispensation really means a special Divine arrangement for the salvation of mankind; that this Divine arrangement is generally manifested in the shape of the appearnce of a Great man on the stage of history; that according to Mr. Sen's followers, he is that Great man, as far as the Brahmo Dispensation is concerned, and his preachings and precepts constitute that dispensation; that while protesting against the charge of mediation, Mr. Sen does yet betray, that in his own estimation he is a singular and perennially inspired person, and that to protest against his utterances and proceedings, is to protest against the Dispensation of Providence; and that he does not scruple to call those who honestly differ from him by such names as "sceptics," "infidels," "wordly-minded men," "demons in human shape" &c. I do most earnestly protest against this doctrine and the tendency that it has developed. I do honestly believe that it directly tends to compromise the character of Brahmoism, as a liberating and spiritually elevating faith, and to degenerate the movement into a narrow sect, whence freedom of thought will be soon proscribed.

We have only time at present to extract the following sketch of Mr. Sen by one who has had the best opportunities of knowing him:

Personal sketch of Mr. Sen.—Throughout his career Mr. Sen has been distinguished for three things—(1) a proud and indomitable spirit—(2) a fine and powerful intellect—(3) and a strong and vigorous will. These three combined with a habit of entire self-reliance have raised him to the prominent position he now occupies. From his earliest connection with the Samâj, he stood unrivalled amongst his friends and early associates, for these eminent qualities of character. Added to these, there is an earnest, fervid and enthusiastic temperament—the first requisite of a reformer. He has also a richly endowed moral and spiritual nature, which his strong will has helped him in bringing to bear upon the movement he has been leading. Like every other proud nature, he is shy to strangers, but full of pleasant humour to friends, mild and affable to inferiors, but haughty and untractable to the least show of superiority in others, and specially under opposition; conceiving his plans in silence, and carrying them out with but half-revealed purpose. He does not condescend to take into his confidence even his immediate associates about his plans, and has no *friend* properly so called. He is not altogether above the art of over-reaching an enemy by clever shifts, or of trying to compromise him by unfair and unegenerous means. At times he is carried away by his wounded pride to use harsh and abusive epithets against his opponents. Yet he has been an example to many of us, of purity of private conduct, earnestness of purpose, and of devotedness to noble pursuits. Many of his ways have been certainly those of a man of faith; and many of the principles of action he has enunciated for his Church, show considerable depth of spiritual insight and keenness of moral perception. For these we have always admired him and do yet admire. But Mr. Sen in the meantime has allowed himself to be led astray by an unfortunate idea—the idea of his being a singularly inspired man. As a consequence of this, Mr. Sen has given up all study. He has cut off all the channels of communion with other contemporaneous minds. In his lecture on "Am I an inspired prophet" he exultingly remarks, "How can he (meaning himself) who scarcely reads two books in 365 days be reckoned wise or a learned man?" without knowing perhaps, that this cessation of communion with other minds is the cause of his later aberrations, as it was also the case with Auguste Comte, the founder of the Positivist School of philosophy. It is a moral rule, fit to be written in gold, that whoever wilfully cuts himself off from the thought of mankind, him God dooms to darkness and confusion.

Reserving for examination hereafter the account given here of the doctrinal basis of the Sadharan Somaj, we have much pleasure in recommending this well-written pamphlet of 115 pp 8vo (sold at eight annas) to those who are interested in this subject.

Wakyaratnawali. "The Little Alphabet of the Disciple in the school of Christ." Translated into Marathi. This is a little tract of 16 pp. consisting of selections from 'The Imitation of Christ.' The translator of this would have done well, we think, to aim at greater simplicity of language. It is a wonder to us that the *Imitation* has not been rendered into Marathi before this, and that there should be only this homeopathic instalment of it.

"*Garfield's Words.*" This book, published in America, consists of selections from the notable sayings of the late President, arranged under various heads. It is a book well fitted to be useful especially to students. The following extracts will show what sort of aliment the book supplies.

208. The people of the United States can afford to make any sacrifice for their country, and the history of the last war is proof of their willingness; but the humblest citizen cannot afford to do a mean or a dishonorable thing to save even this glorious Republic.

Speech on the Currency, July 15, 1868,

212. For every village, state, and nation, there is an aggregate of native talent which God has given, and by which, together with his Providence, he leads that nation on, and thus leads the world. In the light of these truths we affirm that no man can understand the history of any nation, or of the world, who does not recognize in it the power of God, and behold His stately goings forth as He walks among the nations. It is his hand that is moving the vast superstructure of human history, and though but one of the windows were unfurnished, like that of the Arabian palace, yet all the powers of earth could never complete it without the aid of the Divine Architect.

Speech on the Mississippi River Bill, June 21, 1879.

The Bombay Guardian.

SATURDAY, JANUARY 28, 1882.

DO WE WANT EVIDENCE?

Men are exorbitant in their demands for proof when the thing to be proved is unpalatable to them; when palatable, a very little proof will suffice. It requires a vast amount of evidence to convince men of that which involves some sacrifice or suffering on their part, but very little when the scheme holds out to them the prospect of advantage. In fact, the great majority of men trouble themselves not at all about the question of proof; a thing that commends itself to their liking is already proved. Men are governed by their feelings more than by their conscience or their logical faculty. It is not the religion that is accompanied by the strongest proofs that has the greatest prevalency in this world; it would be a great mistake to argue from the extent to which a religion has been accepted as to the evidence on which it rests. What does the spread of Spiritualism in our day show? certainly not that this system is supported by the strongest evidence, but that it falls in with man's inclinations. Men have always had a taste for necromancy, sorcery, intercourse with familiar spirits. One would have thought that scientific research would have saved the men of this enlightened age from going back to these old-time superstitions; but the explanation simply is that men have embraced it because it interested and entertained them without laying any unpleasant obligations upon them. To explain the fact that many who had been brought up as Christians became spiritualists it is not necessary to consider the comparative strength of evidence in behalf of these two systems; it is only necessary to ask which of them has imposed the least amount of obligation and falls in best with the common run of men's sentiments and habits. This is the point of view from which we are to consider the extraordinary rise and spread of Mormonism. If it had been a special design of providence to put to the proof the question how bad a system will find currency in a civilized community, nothing could have served the purpose better than Mormonism in America. Through the introduction of Western culture into India, the scholarly portion of the community have come to see the unworthiness of their hereditary systems of polytheism and image-worship and the like, and the question has then come before them, What system shall we embrace? Christianity presented itself with its evidence internal and external; many missionaries sought to recommend it to the acceptance of these enlightened ones, and if men had been so swayed by logical considerations as is affirmed, there would have been a great turning to the Lord on the part of these educated ones, and through their example great numbers of the common people would have come over to Christianity. But Christianity was unpalatable; it stripped men of their last shred of personal righteousness, putting the wise and the ignorant on the same moral level, and demanded an uncompromising surrender to God, with a life of self-denial. So the Brammo-Somaj came upon the scene, and flattered the self-love of the people by undertaking to glean from their own sacred books a pure and worthy religion. The problem was not how shall we have peace with God? But how shall we save our credit with our fellow-men? How shall we shake ourselves free of idolatry and yet not seem to abandon our own time-honoured systems? There was nothing of the nature of evidence to recommend this system; logically, each of the numerous modifications already effected in it, is a new condemnation of it; nevertheless, it pleases men more than the simple Gospel does and has in some of its forms reaped the educational harvest of this country, in the chief

cities. All this goes to show that preachers of the Gospel may expect too much from the exhibition of the evidences of the Gospel. We are speaking of those evidences that require observation and reflection, to be apprehended. The first preachers of the Gospel were well aware of the facts that we have now been dwelling upon, and they attached the highest importance to the direct, undeniable testimony of God. "If I do not the works of him that sent me, believe me not," said Christ; Paul said, "The signs of an apostle were wrought among you in much patience and signs and wonders and mighty deeds." In giving the great commission to his disciples our Lord promised to be with them, supplying supernatural attestation. "God also bearing them witness with signs and wonders and with divers miracles and gifts of the Holy Ghost." Joel's prophecy concerning the Spirit of this dispensation distinctly notifies the supernatural accompaniments of his presence. But in modern times we have thought such supernatural attestation no longer necessary, and have allowed ourselves to think that the people to whom we presented the Gospel would impartially investigate the internal and external evidences, and thus reach the conclusion that God is speaking in the Gospel. Have we any right to entertain this idea? Men are the same now that they were in the days of the apostles, and are governed by their inclination a hundred times more than by their ability to discriminate evidence. With all this, looking at the results, we flatter ourselves that we have done pretty well. The educated have not as a rule, in turning from their own exposed systems, embraced the Gospel; the large ingathering has been in rural places and in famine-desolated districts, among classes that have as much to gain as to lose of worldly good in becoming Christians. It is not among the men who are best fitted to judge of the value of evidence, but among those who are least able, that the Gospel has had largest acceptance. A few of every class, caste and condition have been converted, to furnish specimens of the saving power of Christ. But as we have said, the educated, emerging from Hinduism, have shown incomparably more preference for the concoctions of Babu Chunder Sen than for the simple Gospel. Is it not time then that the people of God had their eyes open to the fact that the Gospel as at present preached among the nations, is a mutilated Gospel, because the defective faith of God's people does not enable them to secure for the Gospel such divine attestations as common men can appreciate. Thank God, that there are some signs of a new efflorescence of the old faith. Christians are beginning to believe that God for the sake of his Son, will, in answer to prayer put forth his power in subduing disease.

REMINISCENCES. CXLVII.

Diary at Bombay, 1848.

Feb. 2. A few days after landing I engaged two pundits, each of them to spend an hour and a half with me daily.

Have enjoyed and profited by my intercourse with Mr. A. It has been almost confined to him as I go little out. We have conversed much on the ecclesiastical establishment of India, its cost, peculiarities and influence; about the Government of India, the preference of the English in bestowing offices, the salaries, &c,; missionaries of other bodies.

Speaking to him about some converts of our Mission whom I had visited, and who were now going to the English church, he alluded to the motives leading in this direction. They supposed, and correctly, that the articles of faith were essentially the same, and that the difference in form was of little importance, and consequently that while the change would be attended with advantages there would be no sacrifice of principle in making it. At the same time it is a part of the system of that church to make strenuous efforts to gather such into the Church, rather than to gather converts directly from the heathen. [This is the policy of the High church portion of the Anglican Church; it was implied in bishop Douglas' Mission scheme, since carried out in this Presidency. The Church Missionary Society repudiate such a policy.] He mentioned the instance of the Bishop of Madras who a year or two ago entered into correspondence with a number of converts preparing for the ministry in a Wesleyan institution. They were desirous of abridging their time of study and the Bishop wrote offering to ordain them immediately, and did ordian them without communicating at all with the Wesleyan missionaries. The ecclesiastical establishment in this country is supported entirely by the Natives, though its benefits are exclusively for the English. What is the effect of this upon the natives?

Mr. A. found fault with some who were for considering missionaries a distinct species of Chriatians, having responsibilities altogether higher than those resting upon others. He could not find any warrant for this. There was no justice in expecting from missionaries more than from other Christians. He thought some had erred in so considering this matter. But, after all, suppose a mistake is made here, and that we are all alike under obligation to love God with all the heart and soul, should missionaries complain of the expectations entertained concerning them? Is it not greatly our interest to realize our responsibilities? does not the whole Chr. church fail here to their own exceeding detriment? and if, in the providence of God, we are placed in a position that is calculated to make us better sensible of our obligations, should we not be grateful to God and welcome whatever may help us to feel it? If other Christians are indifferent to their duties, unsanctified and unconsecrated, should we not seek to have before our minds the highest standard of consecration, and earnestly crave that inasmuch as our position is one of peculiar note and influence in the church, we may be made equal to it. We usually demand that according to the greatness of a man's sphere of influence it should be pure, and not incorrectly I think. For my own part, I feel willing to have the Church expect much from me, and impose much on me; they probably will not impose more than Christ has done, nor expect more than Christ has a right to.

I desire earnestly to adopt and observe, as long as I live in this land, (which God grant to be while I live,) this resolution, viz., To make the sins of others subserve as far as possible, my own sanctification. The fact that men around me do not honour God is a reason why I should honour him more. The influence of general depravity and irreligion is naturally the reverse. I must guard against it by keeping this resolution. Let me think daily of what meets the eye of God daily in India, this almost universal idolatry among the Natives, this ungodliness among Europeans; likewise the iniquities of Christians; and let me feel far more deeply than I ever did at home, the importance of shedding a pure and powerful light abroad.

My pundit remarked that he saw me walking yesterday; he found fault with it. This was not the style of a saheb. He wanted to know if I did not intend to keep a horse and carriage. I turned to the Gospels and read him a passage about laying up treasure in heaven, and said I had not come here for self-gratification. The idea seemed to please him. It is a question with me how much the influence obtained by spending money is really worth. Future observation will help me to answer. He said to others that I was covetous, supposing that a European who was not expensive in his habits must be covetous.

All power and authority seem here in the hands of England, a Chr. Govt. But view things spiritually and does it not seem the other way? That the people of Christendom have come hither to succumb before the power of the Prince of this world? It is a question if the latter has not rather had the victory? The great mass of the Europeans emancipate themselves here from many restraints and exert an influence disastrous to the truth. The people judge of the Gospel of Christ by their lives, and they see no sufficient reason why they should forsake their idols.

Feb. 6. Heard a sermon this morning on the Pharisee and Publican. The Pharisee was satisfied; he came seeking nothing; he was rich and increased in goods. The Publican had an intense consciousness of need. There are reasons why I should have more of this sense of need than ever before. There is such immense want about me, that I should want for myself and for them too. Their need and my need combine to urge upon me the cultivation of strong desires towards good. Again, there are peculiar difficulties in this land. The Christian sees himself as a mountain rising out of the sea; be his piety low or high, there is about him a vast desert, and he will be led to think he has already attained. A measure of piety that would be esteemed scant in a spiritual church at home, is here considerable. I must daily meditate in the Gospel and keep assiduously before me Jesus himself that I may be changed into the same image.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir—, Our Lord in his infinite love, and wise ordering of our way, has, by the mouth of his servant, forbidden controversy to his children. "The servant of the Lord must not strive." I was never more struck with the wisdom of this restriction than when I read your editorial "Two Lords in one castle," and saw how utterly I had failed to make my meaning clear to you. Still when I come to reconsider what I said, I cannot but think that, in the press of your many labours, you have overlooked some of the points advanced in my letter. I said "The two natures are quite distinct. The old and perishable is nailed to the cross of Christ, to be crucified, mortified, subdued; and for want of watchfulness, and prayerful abiding in Christ, may give more or less of trouble throughout our pilgrimage." Now if I had intended to represent the old Adam as reigning, I took a strange way to do so. A king of the castle would be in a strange position for exercising sovereignty when "crucified, mortified, and subdued."

The dominion belongs to the Lord Jesus Christ alone, and those who are begotten again by his life-giving word are, by faith, dead to all their old standing and relationships. But it is only by faith. Abiding in him they have the victory—as the apostle says "This is the victory that overcometh the world, even your faith." That is, simple resting in Christ, his accomplished redemption, and all-embracing promises. But if any one supposes that his Adam nature is set beyond sin, and purged from its sinful tendencies, I can only say that I find but one, in the Scriptures, who could truly say "The prince of this world cometh, and hath nothing in me."

J. R.

Bangalore,
22nd January 1882.

ASIATICA SOCIETY

NOTICE.

Baptist Church, (Bellasis Road, Byculla.) The Rev. Mr. Abbott will (D.V.) preach to-morrow evening at 6 o'clock (Bombay Time.)

Epitome of News.

Saturday, January 21.

—*N. Chr. Advocate*: The late annual examination of Beirut Seminary, Syria, was conducted in writing. It was a singular sight to see a company of Arab girls scattered about a long room, each with her questions, pen, ink, and paper, writing out her answers without any aid. In addition to the regular paying department this school also has a normal class of young women under special training for the teacher's profession. Needy girls can enter this department on scholarships and receive instruction, while at the same time teaching classes in the primary department. All the boarders attend church twice on Sunday, besides going to the Sabbath-school. Beirut is the centre of influence for all Syria, and is growing in importance. Papal Rome is rearing stately and colossal edifices for female as well as male education, and has thrown down the gauntlet to Protestant missionaries. One Romish seminary for girls in Beirut has cost not less than $75.000, and another almost an equal sum. God's Word is mighty and must prevail, and the struggle now in Syria is between that Word and the traditions of men, whether Greek, Roman, or Moslem.

—A Parsee lady, who complained of the *zoolum* exercised by her husband's relatives, committed suicide yesterday.

—*Times of India*: We are sorry to hear of the murder at Mhow of Lieutenant-Colonel P. J. F. Henslowe, second in command of the 1st Bombay Grenadiers. It is stated that on Wednesday a sepoy of that regiment killed his wife and afterwards ran a-muck in the bazaar. Colonel Henslowe tried to capture him. The sepoy, who was armed with his rifle fired at Colonel Henslowe and killed him, and then shot himself.

—The Governor in Council has been pleased to nominate the following gentlemen to be Fellows of the University of Bombay:—Pandit Bhagvanlal Indraji, the Rev. B. Blake, M. A., B D. H. Curwen, Esq. the Rev. F. J. Dreckmann, S. J. G. W. Forrest, Esq., B. A. Capt. W. H. Haydon, R. E., Assoc Inst. C. E. Kaikhusru N. Kabraji, Esq. Muncherji M. Bhownuggri Esq. the Rev. G. Shirt, M. A. Shivshanker Govindram, Esq. J. M. Sleater, Esq., M. I. C. E. Rao Bahadur Trimalrao Venkatesh. Vasudeo Krishnarao Dhairyavan, Esq. B. A., LL. B.

Monday, January 23.

—*Bombay Gazette*: It cannot be said that the Amir Abdul Rahman is showing any want of sternness in maintaining his position. He has shot Muhammud Jan, the famous Afghan chief who re-took Kabul from General Roberts, shutting that General up in Sherpur, and was the soul of the resistance which ended in Abdul Rahman himself being placed on the *musnad*. For an Afghan ruler to shoot such a man offhand is to show as much nerve as would have been required by Victor Emmanuel had that sovereign resolved to shoot Garibaldi after Aspromonte. The Amir has shot several other chiefs of more or less note who were suspected of plotting against his throne in the interest of Yakoob Khan's family. He has put the aged Musk-i-Alam—the Fragrance of the World—in prison, and is carrying things with a very high hand indeed. The boldness of all this must be admitted, but its policy is very doubtful. The men whom the Amir is imprisoning and shooting are men of great personal influence; they were the heroes of the late war against the infidel. A violent revulsion of the religious and national sentiment of the country will infallibly overwhelm the Amir if he carries his system of tyrannical repression beyond certain limits which he must now have very nearly reached.

—*Times of India*; Mhow: The facts of this Mhow tragedy are as follows:—A sepoy, named Khan Sing, was on the day in question awarded three day's confinement in barracks as punishment for being absent from a brigade parade the same morning. Some time after this he ran amuck, shooting down his wife, a sepoy, and a child. Colonel Henslowe, who lives near the sepoys' lines happened to be at home and heard the firing. He immediately left the house to try to capture the man, who fired at the Colonel and dangerously wounded him. The sepoy then completed the tragedy, which altogether did not last more than five minutes, by shooting himself dead. Colonel Henslowe died twelve hours afterwards from internal hæmorrhage. The woman has also died. The sepoy who was fired at had his arm broken and the limb has been amputated. The child was not much hurt.

—An Allahabad paper publishes an account written by a native correspondent of some of the scenes to be witnessed at the Great Kumbh-Mela in that city. Of the *Khak-Chowk* he says:—"There are at least twenty thousand fakirs without any shelter save that of umbrellas, canopies of canvas, and in some cases of miniature tents, the majority passing the cold nights of December and January with no cover over their heads and scanty covering over their backs with a little fire to warm them. In my rambles through the lanes in the *Khak-Chowk* I met a fakir standing on pointed iron-nails stuck to a wooden board like the erect nails of the porcupine, There were nearly half a dozen of these men inflicting this kind of self-torture," Of the disgusting procession of fakirs, he says: —You know there are several sects of these fakirs, and a spirit of rivalry is rampant among them. The Nagas claim and receive precedence in the order of procession. When one party has finished their ablutions, then is another allowed to leave his encampment, and thus successively does the immense assembly of fakirs proceed to the river-side to perform their bathing ceremony. The naked Nagas, as I have said, went first. These Nagas are a curious people. Being richly endowed with lands and property, the gift of Rajas and wealthy Hindus, they can afford to make a gorgeous show. There were caparisoned elephants, camels and horses preceding the men. Buntings embroidered with gold, some of them priced at a thousand rupees and more, were being carried on elephants and camels. There was the usual accompaniment of the Indian tom-tom music. And after this array of splendour a thousand fakirs filed past, about a hundred and more being without a rag to cover their shame. From their triumphant bearing it would appear they had no shame in the naked display of their body before the immense concourse of spectators of both sexes. The sight was sickening enough, and it were well if Government put it down as it has done several other evil customs. To bathe naked is a practice against the Shasters, and the fakirs have no religious authority for the adoption of this shameful and outrageous practice. After the Nagas, went the Vaishnavas, then the Udasis and the Nirmalas, the proceeding being in the case of each party the same, except that their were no naked men accompanying them.

Tuesday, January 24.

—*Bombay Gazette*: Mr. Jacomb yesterday tried to get the Corporation to rescind the motion to cover in the Malabar Hill reservoir which was passed three months ago by a majority of one. The endeavour, we are sorry to say, failed.

—*Madras Athenæurn*: Lieut. Cronin was admitted into the Garrison Hospital attached to the General Hospital, Madras, bleeding from the lungs, and expired at 9-50 a.m., on Friday at the early age of 19. The deceased officer's Commission dates 1st July 1881.

—*Times of India*: The Vernacular Press Act is now, like the Administration which brought it into existence, a thing of the past. Last Thursday, the Bill abrogating it finally passed the Viceregal Legislative Council, and now the Vernacular Press is on precisely the same footing as the Anglo-Indian Press.

—Roman-Catholic priests in Great Britain, in 1858,—1179; in 1881,—2,301, or more than double.

Wednesday, January 25.

—The title of Khan Bahadur has been conferred on Surgen Shaik Hyder Cassim.

—*Times of India*: We hear that Nursey Kessowjee is to have six months of his sentence remitted on account of his good conduct while in gaol. It will be remembered that on the 28th September, 1879, he was sentenced to four years' rigorous imprisonment, so that he will be liberated again on or about the end of March next year. He managed to baffle the police for his arrest, and he now reminds us involuntarily of Charles Lamb's excuse for coming late to office—He was always the last to come and always the first to go away..

—According to news received in Calcutta, the evidence against the Nepaulese conspirators has been mainly that of a paper signed and sealed by them, in which their design was made clear. Scarcely a family of any importance but a member of it was involved. The twenty-one executions were by decapitation with a khookrie, but much severity is said to have been shown. The last executions took place on the 16th.

—A writer in the *Times*: Lookers-on wach with the greatest anxiety the growing irritation between the French and ourselves on the East Coast of Africa. The evil has become so painfully visible at Zanzibar that the misfortune which happened within a few miles of that island last Saturday has a very awkward significance of its own, as ene may see by the following facts:—France has settlements on the coast of Madagascar at Nossi Be, the island of St. Marie, and at Bali Be; the island of Mayotta, one of the Comoro group, was purchased also, in 1841, from a chieftain and converted into a colony. The success of sugar planting, &c., in these places turns, neither more nor less, on the keeping up of a brisk contraband trade in African natives to supply labour; *hinc illæ lacrymæ*. About ten years ago France withdrew herself from a convention (which still holds good with the other Powers), and she now denies to our squadron cruising in these seas for the suppression of the slave trade all right to search Arab dhows flying the French flag so long as their captains can exhibit French papers. It is competent, it is true, for a commissioned officer of a British man-of-war to run alongside and verify the ship's papers, but this operation he may not repeat, however circumstances may make it advisable to do so.

This being the case, an Arab who has a cargo of slaves in his hold may order his crew forward when a boat comes up with him, thus preventing any chance of questions being put; and so long as his papers have the *imprimatur* of the French Consul upon them the officer dare not raise a hatch or look into the hold at his peril. Again, supposing that a dhow's papers are examined and verified as genuine one day, the officers watching her may see her run the next into Quiloa, load up with slaves, and depart.

—*Free Ch. Monthly Record*: The Rev. Gooroo Das Maitra, the now venerable pastor of Bengalee Church in Calcutta, and himself a convert of 1845, writes thus to the Secretary: —"I baptized last Lord's day a young man, Kailash Chandra Koil, an inhabitant of Chandranagore—a town which has supplied several members, male and female, to our Christian community. He is twenty-four years of age. His knowledge of Bengali and English is limited. A neighbour of his, Babu Dinanath Bose, was baptized three years ago by the mission-

aries of the London Mission, Bhowanipore. This attracted his attention to Christianity. From his youth he was a wild young man, and as usual was very unfriendly towards Christianity. However, he wrote several letters to Dina Babu, expressing his desire to become a Christian. Worldly motives appear to have influenced him in this course. He had never learned anything of the faith he was wishing to accept. Dina Badu paid no heed to his letters. Being much disappointed, he called on his friend at Bhowanipore. Mr. Bose pointed out to him his errors, and gave him a copy of the Gospel of Matthew in Bengali to study. He returned home with the book. He read it at intervals, and thus took a long time in going over it. But Matt. xi 28 to the end stuck to his heart. He could not shake it off, till it compelled him to seek further light on the subject. He called on the Rev. K. N. Dé of Chinsurah, and the Rev. P. K. Banerjea of Bansberia, where Bhoot Nath Soor, a neighbour of his, was labouring as a colporteur. Mr. Banerjea taught him a few days and sent him on to Calcutta. He was sent back to Bansberia. After a month he returned to Calcutta for baptism. Here he was receiving further instruction, when he was asked to write home to let his widow mother know what he was about to do. His mother came down to see him, and persuaded him to accompany her to Chandranagore. They tried what they could to induce him to give up his intention to be baptized. They kept his clothes that he might not come down to Calcutta. He had no money; but after twelve days he walked to Calcutta. After being with us nearly a month, and receiving instruction twice a day, and every one being satisfied with his conduct, he was admitted into the visible Church of God. May he enjoy the blessings of the kingdom of heaven, and feel much supported by the prayers of God's children."

—Same: "After statements by the Convener and the Rev. J. G. Cooper, and on the representation of a letter from the Rev. D. Whitton, it was resolved formally to take over as an out-station the district town of Bhandara, forty miles from Nagpoor, on the great eastern route to Calcutta, by which there will be in time direct railway communication between that metropolis and Bombay. The Mission has been independently started by some of our native Christians, with the assistance of godly officials, who desire to see its development secured. On the assurance that no new expenditure will be necssary on the part of this Committee in the meantime, it was referred to Mr. Cooper and the brethren at Nagpoor to make the detailed arragements for taking over the property and superintending the Mission henceforth as a Free Church Mission." Bhandara is likely to be connected by railway also with Vizagapatam, a Madras port on the Bay of Bengal.

—The following statement comes to *the Bombay Gazette* from Jabulpore:—"I fear we shall have a bad time with the pilgrims. Fourteen cases of cholera have been taken out of the train from Allahabad in four days. Dr. Rice, the Civil Surgeon, is my informant." The accuracy of this statement is vouched for.

—*Indian Chronicle*: The news that there is again trouble brewing in the Herzegovina will recall to mind the beginning of that series of events which led up to the Russo-Turkish war. A rising in Herzegovina, the war in Servia; the Bulgarian massacres, such were the scenes which ushered in the denouement.

—Same: Referring to the iniquitous order of the Commissioner of Assam authorizing forcible imprisonment for a week at a time, of people whose ancestors might be proved to have been coolies, to work as such for the interest of state, a native contemporary says:—"Suppose our Lieutenant-Governor, who knows well enough, but nevertheless, strangely enough, forgets who is who as well as the other relative—which is which;—suppose, we say, our Lieutenant-Governor issued an order like the above, enforcing a return to one's ancestral callings, we wonder where some of the leaders of Native Society would be. Maharajah J. M. T. would be reciting sacred hymns—of his own composition, to be sure, or otherwise engaged in purely religious Ministrations; Maharajah K. K. D. and his brother would be teaching the Quihye how to pronounce Kaaf, Gaaf, and like Persian Gutturals; Baboo K. C. S. would be a curer of bodies instead of being a curer of souls, while his cousin of the *Indian Mirror* would be administering other pills and boluses than the wholesome, though bitter ones he daily deals to an offending bureaucracy; the Hon'ble K. D P. would retreat from the Council Chamber to the familiar oil-mill and discover, with anguish of heart, that this world was not made for Cæsar; our friend. Nawab A. L. would—why, he would be perpetually marrying and last, though not least, Dr. Sircar would find himself at his hereditary place behind draught bullocks, gloriously occupied in pulling their tails to the inevitable rural tune of Tak, Tak, Tak."

—A writer in the *Indian Churchman* would have somebody write a tract to be called 'The True Ramayan' treating the great national epic as an allegory of Christ and His Church. Does not Christ say "I am the Truth" of whatever is lovely, and of good report; and is not there a great deal that is lovely in this tale of the Indian Good King Arthur? The tract would begin with a brief summary of the tale of Ram and Sita: the beauties of the poem, and of the leading characters should be brought into relief: and then one might gently criticize the poem, pointing out its improbabilities and incongruities and exaggerations, but gently, as is done by Mr. Talboys Wheeler in his history, one volume of which is devoted to this subject.

The tract would go on to describe the only Rawan who is to be feared now-a-days, the hydra-headed monster of sin; who has carried off human nature, that dearly loved creature of God: thus the son of God came down from Heaven to rescue Her, giving Himself for her ransom and her sanctification."

Thursday, January 26.

—Mention is made in to-day's papers of the death of Mr. H. J. Walton, Superintendent of Telegraphs, yesterday, from abscess of the lever.

—*Times of India*; London, 25th: It is announced here that the forthcoming Indian Budget will show a surplus of about four millions sterling, and that, in consequence, the Cotton Duties are to be taken off, but no Income Tax is to be imposed.

The Liberal candidate for the North Riding of Yorkshire, towards whose election expenses Lord Ripon is said to have contributed a thousand pounds, has been defeated by a majority of three hundred and eighty-six.

—The Str. *Hydaspes*, with English Mails, left Aden for Bombay, Wednesday, 10. a.m.

—Mr. Grant Duff seems to be a believer in the Millennium. Speaking to the people of Calicut the other day, he said: "I trust that the day may soon arrive, when the perfection of our political and all other arrangements may be on a par with such a soil and such a climate."

—*Deccan Herald*: At about 8 o'clock last Monday evening, one Luxmon bin Chimnajee, a dungur Khatick, and a resident in Sookerwar Peit, took his chopping knife, and struck his wife Vittai on the head, causing serious injury. A nephew of his, Rumbia bin Balcrishna, aged about 16 years, on seeing what occurred raised, an alarm when the miscreant dealt him a blow with the knife on the head also. He then met his other nephew, Dewkia bin Balcrisha, about 18 years of age, on the road, buying *goordane*. when the dungur aimed a blow on his head also, but fortunately the blow was averted, and the knife fell on the boy's right shoulder, cutting the ear, and chopping his fingers; after which he bolted. All the three injured parties are now in the Sassoon Hospital lying in a precarious state. The man has been arrested.

—The *Dnyanodaya*, speaking of moral instruction in public schools, says: Where all such instruction is omitted, sympathy with the opposite is often implied. Scholars, who never hear their instructors speak on these subjects, will easily come to think that these instructors regard such subjects as at least unimportant. If the moral instruction asked for, can be said to favor Christianity, the omission of it is certainly favoring Atheism and immorality. The experience of India during the past few years abundantly confirms this. In speaking on this subject one of the wealthiest and best known gentlemen of Bombay recently said to the writer of this article. Although I am a Hindu, not only by birth, but by conviction, I frankly say that I would much prefer having all my friends educated in your schools under the influence of Christianity, or even under a Mohammedan influence, than in a school where no religious and moral instruction is given. I have seen to my sorrow, said he, the effect of such education. It means *irreligion* and *immorality*. He added that some twenty five years ago he entirely sympathized with this style of education, but now having seen its results, he could not speak too strongly against it. He felt that any thing was preferable to a system of education which brought forth such fruits as he had seen produced by the system now in practice.

Friday, January 27.

—*Indian Chr. Herald*: We, know of an American family in the Punjab, all the members of which have dedicated themselves to the missionary cause in this benighted land. The Rev. John Newton of the Lodiana Mission has been in the field for nearly half a century; his four sons, one of whom is now in glory, are Missionaries, and both of his daughters during their life-time served Christ as wives of ministers. Some of his grand-children, too,—those who are old enough to choose for themselves—are being educated in the United States for the ministry. Some years ago, a mutual friend informed us that the old gentleman could hardly control his feelings when reference was made to the blesings that rested upon him and his. We were told that in his younger days, one of his prayers was, that his children might be enabled to consecrate themselves to the service of Christ in this land, and now we all can see that this holy desire of his heart has been, in mercy, gratified.

The venerable missionary mentioned above is expected in Bombay in a few days, from England, where he spent the last year.

Same: We understand that the Rev. George Baugh of the Wesleyan Missionary Society is shortly to leave for England on furlough. Mr. Baugh did many years of good work in Ceylon, before he came to Bengal, and is an exemplification of the wisdom or otherwise of those Missionary counsels that remove a Missionary from a part of India whose language he has learnt to another part of India where a wholly different language is spoken. We wonder what would be thought of Church authorities in Europe that should send a Welshman to England, and as soon as he should have learnt the English language, should send him to France, then again in the course of a few more years transfer him to Germany, and yet again to Italy. Such a course may seem impossible, nevertheless it is a course acted out far too frequently in India, when a man is located where Tamil is the language of the people, then where Bengali is spoken, then again where Hindustatni is required and so on. All honor to those who, to the extent of their power, study to overcome language after language, but the necessity of learning first one language and then another, to say the least of it, represents a lamentable waste of human power.

—*Bombay Gazette*; Calcutta, 26: The in-

vestiture ceremony at Government House, which took place this evening, was a very grand affair. Some fifteen hundred persons were present, and an evening party closed the proceedings. The following were invested:—As Knight Grand Commander His Highness the Nawab of Bahawalpore; as Knights Commanders, Sirdar Dewa Singh of Patialla, Mr. James Davidson Gordon, C.S.I., and Sir Lepel Henry Griffin; with the badge of the third class of the Order, Sirdar Bakshi Ganda Sing of Patialla, Dewan Ram Jas of Kapurthalla, Lieut.-Colonel William Tweedie, Mr. Henry Mortimer Durand, Wazirzada Mohamed Afzal Khan, Mr. Horace Abel Cockerill and Mr. Charles Grand. As Companions of the India Empire, Mr. H. T. Dampier and Mr. Lambert.

—Same: The Reverend G. C. Reynell, who has been for several years Chapain of Byculla and Minister of the Byculla Church, takes two years' furlough immediately, and will probably, we believe, not return to India. Mr. and Mrs. Reynell will be very much missed by the congregation with whom they have been so long connected. We believe they leave Bombay by the homeward mail steamer of the 2nd February, so his farewell sermon will be preached next Sunday. The Rev. J. Higgins, at present Chaplain of Dharwar, will succed the Rev. Mr. Reynell at Byculla.

—Deaths last week, 518. By Cholera, 11.

—*Times of India*: The intelligence which our London Correspondent sent us yesterday in reference to the forth-coming budget is of considerable importance. It is expected that the Hon. Major Baring will be able to show, in March next, a surplus of some four millions sterling.

—Same; Allahabad, 26: Cholera has broken out among the pilgrims attending the Khumbh Mela here, and they have been summoned by Government to disperse. It is estimated that there are something like 2,000,000 pilgrims in the neighbourhood.

—Same; Calcutta: News has been received from Khatmandoo that the struggle is really between the sons of Jung Bahadoor and his brothers. The executions have produced a strong excitement, and it is reported that the fidelity of the army is doubtful. The sons of Jung Bahadoor are exceedingly popular, and if pushed to an extremity would probably be found at the head of an open rebellion. Reports have been received in Calcutta of excessive severities in punishing the conspirators and their families; but these reports require confirmation.

—*Overland Mail*, Jan. 6: Amongst the deaths recorded this week are:—Mr. Bernal Osborne, M. P.; General the Hon. J. W. Bosville-Macdonald, C. B.; General B. J. Taylor; Major-Gen. J. J. Hume; Major-Gen. H. P. Burn; Lieut-Gen. B. R. Powell; Lieut-Col. G. R. Morgan; Lieut-Col. C. W. Thomson; Major E. F. Trench; Admiral Elliott; Admiral White; Mr. D. W. Pack-Beresford, and Mr. Harrison Ainsworth.

A fact in connection with the recent burning of the Ring Theatre has come to light in the course of the judicial investigation, which would be almost incredible were it not exactly true. The secretary of the theatre, who fills the position known in England as general manager, occupied two flats in a house adjoining the theatre, communicating with the main building by a door on each storey. When the fire broke out he is said to have saved his wife and his children, and some few friends, by one of these doors, and then had them both securely fastened, so that egress from the theatre by them should be impossible. He then set to work and by the aid of his friends and servants saved his two grand pianos. In the meantime the unfortunate occupants of the gallery were battering in vain at these closed doors, and in fact, when next day the *debris* were searched, no less than twenty-two dead bodies were found jammed against one of the doors.

Selections.

CHRIST'S DEMAND FOR WHOLE HEARTED SERVICE.

BY REV. DANIEL WISE, D. D.

The ages have produced but one faultless man —— the Lord Jesus. Every human virtue bloomed in His earthly life; not one was missing. He was defective in no high quality proper to man, neither had He any virtue in excess. The symmetry of His character was perfect, its beauty undiminished by a solitary imperfection. Hence it is that He excites the wonder and commands the admiration of mankind.

Nevertheless, when He is presented as a model to be imitated, as an example to be followed, multitudes demur. Even many who call themselves His disciples, secretly, if not openly, protest against being bound to live up to such a lofty ethical and unselfish standard as His exalted character. They are willing, they think to follow Him at a distance, to be partially conformed to His image, to do many things which He requires; but they shrink from complete conformity and unconditional obedience as exactions on their self-will and selfish affections too severe to be levied on men living, as they do, in a world the spirit and practice of which are so incurably hostile to the spirit and law of the holy Jesus. They probably would not dare to put their inmost thought into words, but they do whisper in the chambers of their souls the rebellious idea that the requirement of complete conformity to the law of Christ, if not arbitrary, is, at least, in a measure, unnecessary.

This thought is as foolish as it is disloyal. The Gospel in demanding complete subjection to the Master, exacts not a jot or tittle more than is essential to right human character, than is absolutely necessary to the peace of a man's conscience and the permanence of his virtue. Less than entire conformity, deliberately chosen, is rebellion, is sin; and therefore involves guilt and consequently separation from God. And even where one's deficiencies are caused by the pressure of unsanctified desires excited by strong temptations, they demonstrate a weakness which, if not healed, is likely to become what a deposit of morbid matter in the lungs is in the human body—a source of corruption to the entire character. It represents a fracture in the character, and, as the proverb says: "The cracked pitcher is easily broken."

This truth will be further obvious to him who reflects that Christian discipleship is a service, a voluntary consecration to duties which cover the whole nature of man. It is the enthronement of Jesus in the affections, the surrender of self-will to God's will, which is deliberately accepted as a supreme principle dominating every passion, appetite, desire and act. It is unconditional, loyal, glad acceptance of the lordship of Christ.

The Master permits no rival in the heart over which He is invited to reign. Indeed, He must rule or He must abdicate. And this, not merely because it is His right to reign, but because, from the nature of the case, voluntary disloyalty to Him is an act of self-surrender to the very selfishness which is destructive both of His authority and of the beauty, dignity and purity of human character. No man *can* serve two masters, is an irreversible decree in the spiritual kingdom. Hence, though one may fall into sin under strong solicitations, and find healing through penitence in the precious blood of Christ, yet when one undertakes to be less than wholly devoted to Christ, to make even the least compromise with "the world, the flesh, or the devil" one thereby withdraws one's neck from the yoke of Christ, invites the return of one's once crucified selfishness to its old supremacy, and enters upon a career of spiritual declension and self-corruption.

These principles are strikingly illustrated in the Biblical sketch of that most problematical character in sacred story, Balaam. When first invited to go with the elders of Moab, he, as was proper, consulted the will of God. To that will, as soon as revealed to him, he promptly deferred, and sent an absolute refusal to go to the court of Balak. Yet even at that time he seems to have permitted a covetous desire for the proffered rewards of the king to enter into conflict with his sense of obligation to obey God. He began to feel blindly around in search of a method of serving two masters. But thus far God's will dominated over his conflicting avarice, which, however, he must from that hour have strengthened by dwelling with much thought on the king's liberal offers. Hence when the ambassadors returned, his covetousness had so far prevailed as to induce him, instead of dismissing them promptly, to seek permission of God to go to Moab. This he seems to have obtained; yet so strong had his covetous desires become by this time, that the Searcher of hearts restrained him while journeying, by the miracle of the speaking ass, from yielding to his apparently growing purpose to purchase, if need were, the gifts of Balak, by cursing Israel. That miracle roused his fears so that he suffered himself, much against his own will, to be a divine-mouth piece to utter one of the most beautiful of recorded prophecies. But having yielded thus far to his fear of the divine Majesty, he proceeded to illustrate his own inward wickedness, now grown to be dominant over his religious convictions, by meanly teaching Balak how to seduce Israel into sins by which they brought upon themselves, at least in part, the very curses which he had been divinely withheld from pronouncing upon them. Thus by declining to be wholly the servant of the Lord, this man corrupted himself, and finally perished by the avenging sword of repentant Israel. And from the field of his slaughter there comes a clearly-defined echo of God's irrevocable law," "No man can serve two masters."

The chain is no stronger than its weakest link, and the weakest point in a disciple's character is the measure of its strength. But how may that weakest point be detected? Easily enough by him who studies himself. It will be found precisely where some stalwart passion or appetite presses most heavily against the will. In Balaam and Judas it was where their covetousness overcame their sense of duty. In David and Solomon it was where their sensuality led them into shameful transgressions. In Peter it was physical cowardice that overcome his loyalty even under the very eyes of his Master. In all cases it is where some wrong affection emasculates the will of its resisting power. It may always be found in what Paul designates "the sin which doth so easily beset us." To that sin, therefore, he who aims at Christ-like character must give no quarter. With it he must make no compromise. His choice lies between conquering it or being conquered by it, and thereby forfeiting his Christian character. By conquering it he will strengthen his character immeasurably and bring himself into the ranks of his Lord's most faithful servants —of those noble spiritual athletes to whom John said, "Ye have overcome the wicked one." —(*Zion's Herald.*)

THE ENEMIES IN THE LAND;

OR,

The Dangers Besetting the Interior Life.

BY H. W. S.

When the children of Israel entered the land of Canaan they found it full of enemies. They had left behind them the Egyptians and the Amalekites with whom they had such long and hard conflicts in Egypt and the wilderness, but their days of conflict were not on this account over; for immediately after they had crossed the Jordan they found themselves confronted by a new set of enemies, who were more skilful and more subtle than any they had left behind them. And with these enemies they were commanded to keep up an unceasing

warfare until they should be all expelled from the land; and were warned that if they did not, serious evils would be the result. See Num. xxxiii. 52-56.

They disobeyed these commands and failed to dispossess their enemies, as we see in Judges i. 27-35; and as a consequence, the results God had foretold came to pass, and these very enemies remained to be as thorns in their sides, and as continual snares and pitfalls to entrap them.

Had the Israelites never entered the land of Canaan, they would never have had these enemies to fight. The Amalekites of the wilderness might have continued to harass them, but the Canaanites and the Hittites and the other inhabitants of the land would not have attacked them. The fact of their having crossed the Jordan therefore, and having gone into Canaan to dwell, delivered them out of the hands of one set of enemies only to bring them into conflint with another set, very different from those they had met in the wilderness, but quite as real and powerfull.

Now this crossing over Jordan and going into Canaan is conceded by a large number of Christians to be a type of the experience of a soul that comes out of the wilderness life of the seventh of Romans, and enters into the life hid with Christ in God, as set forth in the eighth of Romans. It certainly illustrates it in a most wonderful manner; and nowhere with more profitable teaching than in this matter of the enemies in the land.

There is, I fear, a false idea prevalent among many, that we are done with enemies when we enter into the interior life of divine union. The soul, finding that the old assaults from the world and the flesh have for the most part ceased, thinks that all his enemies must have fled, and begins to rest in a fancied security from temptation, which affords an admirable opportunity for the unsuspected entrance of new and subtle forms of evil.

The simple fact is, that when we are lifted up into "heavenly places in Christ," we are, as the Israelites were, confronted with a new set of enemies who are peculiar to that region, and whom we could not have met with on any lower platform of experience. We are warned of this in Eph. vi. 11, 12: "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Revised version).

Now if we enter these heavenly places thinking there are no enemies there, we shall not be on our guard against them; and, being ignorant of their devices, we shall thus lay ourselves open to their attacks, and become their easy and often unconscious prey.

It is essential, therefore, that we should understand who and what these enemies are, and how they will be likely to attack us.

And first of all we must remember that they are spiritual enemies, "wicked spirits in heavenly places," and that their temptations will, of course, be fitted to deceive and delude our spiritual nature. The old carnal temptations we have largely conquered, and if we are to be overcome by our enemies now, it will have to be by subtler forms of evil, that come to us under the guise of good. Satan must appear to us transformed into an angel of light, or we will not listen to him for a moment. He knows this, and is perfectly aware that he cannot succeed in inducing consecrated Christians to sin if it appears as sin in their eyes. Therefore he makes it appear as an extra form of righteousness, often as a righteousness beyond the Scriptures, and consequently independent of them, and thus succeeds in deceiving those who are the most devoted followers of their Lord, by means of their very devotedness.

Being spiritual enemies, of course their temptations will be presented to us in a spiritual way, that is, they will come in the form of mental or spiritual impressions. There is in fact no other way in which spirit can approach spirit than by this way of interior impressions; therefore we must look for these temptations to come through this instrumentality, and must be on our guard against them. We must not "believe every spirit," but must "try the spirits, *i. e.*, the impressions made upon our minds, and see whether they be of God or whether from an evil source. (See I. John iv. 1—3.) For the Holy Spirit also communicates to us by means of impressions, and just here lies the danger. The Christian who does not expect to find any enemies in the land he has entered, or who does not understand their mode of attack, will not feel it necessary to "try the spirits," but will believe that every spiritual impression made upon his mind is from God, and is to be received and obeyed as divine; especially if these impressions come, as they are apt to do, at times of peculiar nearness and communion. He argues that since he is trusting the Lord fully, and is wholly given up to Him, the Lord surely will not permit any enemies to approach him when it is so near to Himself; and therefore his very faith forces him, as he thinks, to receive as from the Lord any impression that comes, no matter how unlike the Lord it may seem.

The trouble here is just this, that such a Christian is arguing on an altogether false basis. He believes there can no enemies enter the heavenly places in which he is abiding, when as a matter of fact it is just there his worst enemies will be found.

It is as if he should say, "I am a child of God and have committed myself entirely to His keeping, and he has promised to deliver me out of the hands of all my enemies, therfore when I go out into the street I shall believe that every person who accosts me is my friend, and is sent of God for me to believe and follow." If such a man had any enemies and they should hear of this, they would of course avail themselves of it to deceive him to his own destruction. If they wanted his money for instance. they would approach him with suggestions as to the disposal of it, asserting of course, most emphatically, in order to chime in with the man's own ideas, that the Lord had sent them.

Now, exactly this happens in the interrior life. The Christian who has entered upon it, and has started out to follow the Lord whithersoever he may lead, not believing there can be any danger from enemies in a place of such nearness to God, thinks he is henceforth to receive impressions from the Holy Spirit alone. At once the Enemy, who is continually prowling about seeking whom he may devour, marks that man as an easy prey. He disguises himself as an angel of light, and in some moment when the soul is the most wrapt in its devotion to God, he slips in a little suggeetion of evil, which he succeeds in representing as good, and which he declares comes wholly from the Lord. The soul not being on the look-out for any enemies, believing in fact that none can be near under such circumstances, receives the suggestion, with wonder perhaps at its unlikeness to what he has heretofore known of God, but does not dare to question it, believing it to be from a divine source. And after a conflict with his knowledge of God's will and with his own higher judgment of right and wrong, he yields to the impression, driven thereto by a fear of disobedience; and is thus led, step by step, often into a life that is very far from being Christ-like or heavenly, and sometimes into open and glaring sin.

I believe that most of the grievous fanaticisms of the so-called mystics have come just in this way. With a heart honest towards God in the first instance, these misguided Christians have given themselves up to follow impressions, ignorant of the fact that evil spirits can make impressions upon their minds as well as the Holy Spirit, and prepared therefore to accept every one that comes as from God. The "principalities and powers in heavenly places" have known this, and have taken advantage of it to "lie in wait to deceive" by cunning craftiness, and the result has been that grievous delusions have been received and obeyed as the voice of God, and the soul has been carried captive simply through its ignorance of Satan's devices. *(Times of Refreshing.)*

IS WINE SAFER THAN WATER?

BY H. CLAY TRUMBULL.

If a man were to judge of the comparative harmlessness of wine and water by what he hears said of the danger of drinking water while away from home and of the necessity of using wine instead, he would be tempted to think that wine is the true "gift of God," and that water is an invention of the devil.

Some years ago I was riding in an open wagon over the plains of California, with three men who before were strangers to me. The day was hot, and the road dusty. At noontime we stopped at a wayside tavern for dinner. The dinner consisted chiefly of boiled pork, boiled potatoes, and boiled beans. One of my companions, not less than sixty years of age, ate of the pork and beans as if he were laying in a week's provisions. After dinner we were again on our tedious ride. Under the hot sun and in the jolting wagon my heavily-laden seat-mate was taken with cramps. As he writhed and groaned in pain, it never seemed to occur to him that that pork and those beans were proving too much for him. Oh no! it was the water which had done the mischief. "Dear me!" he groaned out, "I wish I hadn't drank any of that water at dinner. It's almost killing me. I declare I'll never drink any more of the water without a touch of brandy, as long as I'm in California. It really isn't safe." And that man's idea of the perils of water-drinking away from home is a good illustration of the general feeling on the subject among travellers in our own country and abroad.

While at Florence, in Italy, I was remonstrated with by a kind-hearted lady who sat next me at the dinner-table, because I ventured to drink cold water as at home. She assured me that there was no safety there except in wine-drinking—even the guide-books emphasised that fact. Moreover, she told me pathetically of the serious effect of water-drinking in Florence by one and another who had for a time dared to brave its risks. I then noticed that I and my travelling companions were the only persons at that well-filled table who did not drink wine. I saw enough of my fellow-boarders in their eating, and I knew enough of them in their modes of living, to know that drinking cold water was not the only danger to which they were exposed in Florence, and that wine-drinking would not by any means prove a guard against their every bodily peril. In their minds, it was not the unsettled life they were living; not the fatigue of sightseeing, day after day; not the exposure to the night air, and the drain on their nervous force by their late hours and their unaccustomed variety of food, that was a cause of any physical disturbance they might have experienced. No, no; it was "the water"—the God-given God-cursed water, that was at the bottom of their every fear and risk. And I happened to know, moreover, that the water there at Florence was a great deal better water for steady drinking than the water on which many of those American travellers had been

brought up in their American western and southern homes. And as to a substitute for the native water of the region—if they desired to avoid that—it didn't seem to occur to them that any of the many standard bottled mineral waters which were available there would be safer and more health-giving than native wine. No, it was the water that must be shunned; it was the wine that must be taken.

I have spoken of Florence because the water there is called particularly bad. But it is pretty much the same the world over, as to this dread of water and faith in wine, by the average traveller. Why, here in Philadelphia during the Centennial summer, when millions came in from outside, and packed themselves in close quarters, and wore themselves out with long days of walking and standing and bewildering gazing, and overtaxed their stomachs with hurriedly eaten indigestible lunches, whatever pains and aches any-body from that throng of visitors had, in Philadelphia or on the way home, were almost without exception attributed to the water. Of course it was the water! To heae one talk about the troubles that come from water-drinking away from ones' home, might fairly prompt the question, is there anything that is really dangerous in this world except water? And yet all this talk about the necessity laid on a traveller to drink wine or brandy instead of water while away from his home, is sheer bald nonsense.

I have travelled not a little in my lifetime, and I have averaged nearly twenty thousand miles a year for twenty years at a time; I have been through the length and breadth of our land from Maine to California, and from Minnesota to Florida. I have journeyed also in Europe and Asia and Africa. Yet I never found the place where it was necessary for me to drink wine or brandy, nor yet where I deemed a native wine as safe as the native judging from the apparent effects on those who used the one or the other. (*S. S. Times.*)

Miscellany.

—*Service for the King*, December, contains an interesting account by the Rev. Robert Bruce of Mission Work among Mahomedans:

The first part of his address dealt with the subject of "Mahomedanism; its Nature, and the History of its Founder." Several points were brought out—new, we believe, to most of his hearers, and of great interest. After speaking of the birth of Mahomed, A. D. 570, Mr. Bruce went on to say—

"The child was brought up by a Bedouin nurse, and learned to speak in the wild grand tongne of Arabia. He was left an orphan at six years old, and committed to the charge of an aged uncle, who carried on a trade with Syria, and who, being fond of the boy, often took him on his journeys across the desert. On these journeys they met with many Jews, had commercial dealings with them, and became acquainted with their religious tenets.

"And now mark:—You know that the God of Islam is not *a* god merely, but *the true God*, the Jehovah of the Jews. Mahomedanism is not a form of idolatry. Some golden threads of truth are woven into its tissues of falsehood. Whence did these come? Remember that Mahomed himself was born and nurtured in the old idolatry of Arabia, and the centre of this worship was the great Idol Temple of Mecca, where his family resided, and of which temple one of his uncles was a priest.

"Further, the form of belief promulgated by Mahomed was a pure Theism, derived in the first place, no doubt, from Jewish teaching; but other influences were at work. Mahomed was married early to a Christian wife—Christian, that is, in the sense in which the corrupt Armenian Church can be called so; and here we find the clue to his reverence for the character and teachings of Christ. His system, in fact, was a mingling of Jewish and Christian traditions, the *traditions of men* only, for he never heard the gospel, and never held in his hand the Word of God. And let me point out here one remarkable fact, Mahomed was a *totally unlettered* man—not uneducated; but to the day of his death he could neither read nor write. Had it been otherwise, had he ever read for himself the Word of God, the Koran, humanly speaking, never would have been written.

"But he knew the truth only as corrupted and distorted by man. He had turned away disgusted from the idolatrous worship of his fathers, and in the same spirit rejected with abhorrence the picture and image-worship of the so-called Christian Church. Bearing on this, let me tell you a curious fact. At the present day, in every Armenian church, there is a picture at the far end, suppose to represent the trinity, and consisting of the figures of an old man, a young man, and a beautiful female, spoken of always as the 'mother of God.' Such was the form in which the sacred doctrine of the Trinity was presented to the mind of Mahomed! Here, doubtless, is the clue to a singular expression found in each of the five prayers used by his followers—'God has *no Father*: God has *no son*.'"

Mr. Bruce then went on to speak of the social aspects of Mahomedanism—polygamy and the degradation of women—and of the astonishment created in the house of a certain country gentleman in Persia, when he, Mr. Bruce, announced that he was going *to dine with Mrs. Bruce*, and of the scandalized household assembling to watch the extraordinary proceeding.

"I have often thought," he continued, "that there is one proof of the truth of Christianity which is seldom dwelt on—the way in which it has raised the condition of one-half of the human race. Think of the lot of the *two hundred million* women dwelling in Mahomedan lands, and contrast it with the lot of you Christian women!" Then, turning to another part of the subject, he said—

"I am often asked the question, 'Are Mahomedans difficult to argue with?' and my answer is, 'Not at all.' To tell the truth, I never, in my twenty-three years' experience, heard an argument from one of them that could not be disposed of on the spot, and without the slightest difficulty. But they are inaccessible from another cause—one, I think, very little understood in this country. They regard the whole question at issue between us as *one already settled*, and settled beyond dispute, by 'Allah' Himself. 'Was it not fought out twelve hundred years ago, when the two creeds met in deadly contest on the plains of Syria? Did not the God of Judgment give the victory unmistakably to the Saracen arms? and has it not ever since been a proved fact that God is on the side of Islam? Christianity, then, is false; why argue about it?'

"The whole subect is thus in their minds prejudged: they will not enter upon it.

"As an instance of the style in which they meet us, I may give you a piece of my own experience. On a certain occasion, when travelling, I met with a Mahomedan priest. In course of conversation, he said, 'You know your Bible is not the true version; it has been falsified, and I can tell you how it was done.' 'Indeed!' I returned; 'I should be glad to hear, for the fact is quite new to me.' 'Well,' he replied, it happened soon after Mahomed's time. A great king; who was reigning then, collected all the Bibles everywhere—ordered his subjects to send them to him; then he altered them, took out all the parts about Mahomed, and put in all the parts about Christ! But his subjects never found it out.' 'That is curious,' I remarked. 'Do you think that if your Shah—he is a despotic sovereign, you know—were to order every copy of the Koran in Persia to be sent to him, that he could alter it without the knowledge of his people?'

"After some hesitation, the priest confessed there might be some difficulty in the matter, and the lookers-on considered I had the best of the argument."

Mr. Bruce's own labours have been chiefly among Mahometans. The links by which he was led to this portion of the Mission field, form a beautiful chain of coincidences, of which he gave a narrative somewhat in the following manner:—

"Twenny-three years ago I was sent out by the Church missionary Society to a station in the north of India, and, during my three years' stay there, I was drawn in a way that seemed unaccountable at the time to the study of Mahomedan history and literature. Then came an order from the Home Committee removing me to the Afghan frontier, to Derajat; and here I found the reason of God's previous leadings. Derajat is not only on the borders of a Mahomedan country, but is also the stopping place for travellers from Persia, Central Asia, etc., and especially for the train of Cabooli merchants who are always passing on their way to India.

"Now the problem *how to reach Central Asia*, was just then occupying the minds of Missionary Committees, and the position in which I was thus placed, on the direct line of route, gave me an unlooked-for opportunity of solving the qsestion. I thanked God heartily for preparing me as He had done through the previous study of Mahomedanism, for making use of this opening, and of course lost no chance of sowing wayside seed among the travelling merchants and caravans that passed the frontier. Six years and a half went by, and I became more and more convinced that through Persia lay our best hope of reaching Central Asia, and to visit Persia accordingly became my great wish. I was invalided meanwhile, and recalled home. The dear and venerable Secretary of our Society, the Rev. Henry Venn, was then living. I called on him, told him my impressions, and asked leave to return to India by way of Persia, stopping some time on the road. He was delighted, promised to consult his colleagues; and the end was that carte blanche was given me. I might remain in Persia a year, and form a judgment as to the prospects of planting a Mission there.

"At the end of this first year we had baptized eleven converts. I felt God's seal was on the work, we ought to remain. But what about the Directors at home? My application for leave was made, but they did not see things as we on the spot saw them—and orders were despatched for us to proceed to India! Those were the old post days. Had the new *monthly* post been at work then, we should have got that order much too soon! I am thankful to say it was a *six months* post instead—and by the time the packet reached us it was too late to move! The snowy season had set in, and the mountains would be impassable.

"Then came the famine, and there was no more thought of leaving our post. We were alone in Persia; no means of alleviating the distress of the starving millions around. One day a telegram reached us. It was from Col. now Gen. Haig, a name unknown to me then, though so well known and honored since. And in the telegram were these words, 'Do you want money?' That question was to the point, and we sent off the instant answer, 'Yes.' And what do you suppose was the response to our curt message? £3,500.

"Then came another telegram—this time from a poor and aged pastor in a village of Wirtemburg—and it contained even a greater surprise for us than the former one. How much, think you, did this dear aged servant of God send us for the famine fund? £4,600!

and all this, remember, was collected in shillings and sixpenses from the villagers of one of the poorest districts in Germany. Nor was this all. The same pastor wrote that he had still £1,700 in hand for the purpose of founding an orphanage. This, you must understand, was exactly what we were longing to do; for orphan children, both boys and girls, were fast multiplying on our hands. However, that £1,700 never reached Persia, owing to some unfortunate reports that had got afloat, of our being merely travellers in the country, not stationary workers. Naturally our Wirtemburg friends altered their intentions on hearing this, and sent the money to an orphanage in the west. It seemed rather hard. We had the orphans, and they had the money; but nothing could be said on the point, and the Lord did not allow our work to suffer in the end. Sir Moses Montefiore sent us a large sum, as did many others. We received in all some £16,000, and before long we were provided with both orphanage and mission-house. The committee of the Church Missionary Society still demurred to a recognition of the fact of their having a station in Persia; but I wrote home, saying, 'If you have not a Mission in Persia, at least you have a Mission-*house*.' We have now, thank God! five houses, and our 'little Parish' contains about 800,000 square miles. In the boys' orphanage there are one hundred and fifty inmates, and fifty girls are gathered in the adjoining Home.

—*Word and Work*:

Careful observers have noted that since the dogma of the "Immaculate Conception" has become an article of faith, there has been a growing tendency to invoke the intercession of less-exalted saints, particularly of Joseph, the betrothed husband of Mary. Such a change is intelligible, and is sure to be more marked as years roll on. The very same spirit which distrusts the Father and the Son, because of their righteousness, cannot fail to fear the Virgin, if it succeeds in apprehending that sinlessness which the Romish Church asserts belongs to her by nature. This craving for a mediator more sympathetic and human springs from the fear of a conscience that has not been purged from sin. It is an echo of the old cry, "Let not God speak to us, lest we die." These words were suitable and significant at the base of Sinai; but they indicate ignorance and unbelief in view of Calvary. Then, the way, into the holiest was not made manifest; now, we enter in through the rent veil by the blood of Jesus. Then there was *remembrance* of sins by the sacrifice every year. Now, *once*, in the end of the world, Christ hath *put away* sin by the sacrifice of Himself. On earth, then, there were many mediators, now, in Heaven, there is one Mediator. Jesus is there, at once our Advocate with the Father and the propitiation for our sins. Therefore we neither need nor ask for other intercessors within the veil. To seek for other aid is to distrust and dishonour Him. In multiplying intercessors Rome vilifies Christ, and would degrade the saints of God. Our Father in His great love has bridged the gulf and annihilated the distance that we might be made nigh. Popery sends men far away again, and does her best to make them fearful and unbelieving.

TELEGRAPHIC NEWS.

Paris, January 19th: A committee of the French Chamber of Deputies appointed to discuss M. Gambetta's Bill for reform in the Constitution have declared themselves hostile to the same.

Vienna, 19th: Desultory fighting is being carried on in Herzegovina.—The Austro-Hungarian Government has protested against the ambiguous attitude of the Turkish Consul at Ragusa.

London, 20th: The Right Hon. H. E. Childers, Secretary of State for War, addressing his constituents yesterday, said that the effect of the army reform on recruiting was very marked in all branches of the service, and that it was fast gaining popularity. The right hon. gentleman said he did not desire to introduce any further great changes at present, but wished to give matters a rest in order to carefully work out the reforms already effected.—The detention of Messrs. Parnell, O'Brien and O'Kelly has been prolonged three months.

St. Petersburg, 20th: The man who attempted to shoot General Tcherevine last November has been sentenced to death, and his accomplice to twenty years' imprisonment.

London, 21st: An influential meeting was held yesterday at Belfast, consisting of 2,000 delegates from the Ulster tenant farmers, at which resolutions were adopted demanding the appointment of a Land Commission to each county and an extension of the Land Act. The meeting also resolved that the reduction of rent were inadequate.

Vienna, 21st: Bosnia is in a disturbed condition.—The insurrectionary movement in Dalmatia, Herzegovina and Bosnia is spreading in extent and organisation.

Paris, 21st: The report of the Committee of the Chamber of Deputies recommends a counter scheme to M. Gambetta's, and ignores *scrutin de liste*.

London, 23rd: The *Standard* publishes a telegram this morning from Constantinople, stating that an insurrection has broken out in the Yemen district, Arabia, some returned pilgrims having proclaimed a rebel ruler of the province. A battle has taken place between the insurgents and the Turkish troops, which has resulted in a loss to the former of 200 men. The Turkish troops, however, have asked for reinforcements.—A meeting having been recently called at the Mansion House for the purpose of assisting the persecuted Russian Jews, the *Journal de St. Petersburg* has published an article upon the subject, in which the movement is strongly denounced as being founded upon a feeling of hatred towards Russia.—Lieutenant-General Charles Tyrwhitt, C.B., has been appointed Private Secretary to H. R. H. the Commander-in-Chief.

Vienna, 23rd: The bands of Bosnian insurgents are becoming more numerous. They are all armed with breech-loading rifles and the gendarmes are retreating before them.

Cairo, 23rd: The political situation in Egypt is improving, and a compromise is believed to be imminent.

London, 24th: Six hundred pounds of dynamite have been stolen from a private magazine at Limerick.—Several of the marauders recently arrested at Cork have been sentenced to seven years' penal servitude. The leader's evidence for the Crown showed the existence of widespread Fenianism.

Vienna, 24th: Owing to the excitement existing in Montenegro, Prince Nicholas has refused to surrender the insurgents who have taken refuge in his territory.

Berlin, 24th: In the Reichstag to-day Prince Bismarck made a speech in which he defended the Imperial rescript lately addressed to the Prussian Ministry.

London, 25th: The 2nd Battalion of the Grenadier Guards has been ordered to Ireland.—The Lord Lieutenant of Ireland, replying to a deputation of the Dublin Corporation that waited upon his Lordship yesterday, said that, under the present circumstances, it would be impossible to release the suspects now in confinement.—Mr. Dawnay, the Conservative candidate, has been elected member of Parliament for the North Riding of Yorkshire by a narrow majority, in room of Viscount Helmsley, the deceased member, defeating a tenant farmer who was also a candidate.—There has been a collapse of speculation in Paris owing to the political crisis existing there, which is seriously affecting the Stock Exchange.

New York, 25th: Guiteau has been found guilty of the murder of Ex-President Garfield.

London, 26th: The 1st Battalion of the 5th Regiment has been ordered to proceed immediately to Dublin.

PASSENGERS SAILED.

Per P and O Str *Verona*, 26:

For Venice—Mrs Crum, child and nurse, Mr J M Goodall, Major-Genl H W Gulliver, and Mrs Lillie.
For Malta—Mr G Eyears.

PASSENGERS ARRIVED.

Per Str *Manilla*, 19:

From Genoa—Mrs and Miss Taylor, Mr Gladwin, Mrs and Miss Haupt, Mr and Mrs Gordon Crawford, Mr Fagiani Luigi, and Mrs and Miss Verriers.
From Naples—Mr James Durie, and Mr C Meyer.
From Suez—Mrs Sutton and two children.

Per P and O Str *Poonah*, 26:

From Gravesend—Major B E Govan, Col and Mrs Steward, Mrs Gataere and friend, Miss Fergusson, Mr C Cottrell Dormer, Mrs Hunt, Mrs Snodgrass, Mr M Teagree, Mr H Platt, Miss Jessie Reid, and 3 sisters, Lieut and Mrs Curling, Mrs Alder and 3 children, and Mr J Fotheringham.
From Brindisi—Mr E Chambry, Mr W R Trower, Hon Justice White, Capt Arnott, Mr and Mrs C V Smith, Major Ketchin, Mr W Bell-Irving, Mr E Dalgliesh and brother, Mr Mahomed Meer, Mr J Handford, Mr D Mackenzie, Mr J A Shepherd, General Light, and Mr J G Sale.
From Venice—Mr A Frewe, Surg-Major Grant, Lieut-Col W N Carey, Miss Gupta, and Mr and Mrs G Smyth.
From Suez—Mr David Mackinley, and Mr Desylla.

Domestic Occurrence.

BIRTHS.

ROW—At Vepery, Madras, on the evening on Sunday 22nd Jan 1882, the wife of Rev Isaac F Row of a son.

RICHARDS—January 26th, at Bangalore, the wife of the Rev. Ira A. Richards, of a daughter.

MARRIAGES.

LYNN—SMITH—January 16th, at the Baptist Chapel Delhi, by the Rev James Smith, Edwin Lynn Capt Comdg H H the Gr's Body Guard Baroda, to Lydia Ruth Smith third daughter of the Rev James Smith of Delhi.

CONWAY—VANWULLEN—Jan. 24th, at Holy Trinity Church, Sonapore, by the Rev. Charles Gilder, Michael Conway, to Maria Louisa, eldest daughter of Mr. T. D. VanWullen.

DEATHS.

BRUNTON—Jan. 19th, at Kurrachee, Robert Brunton, Esq, C E, aged 67 years.

VAUGHAN—January 22nd, at 10, Mission Row, Calcutta, from cholera, Revd James Vaughan, Missionary C M S, Krishnaghur, aged 55 years 9 months 22 days.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 28th January 1882.

A. Pye Smith, 31st May 1885, Rs. 49-13; W. A. Blunt, 1st February 1882, Re. 1; L. H. Butcher, 18th October 1882, Rs. 7-10; H. Trippas, 10th June 1882, Rs. 15; D. G. Proby, (for two Copies) 31st December 1882, Rs. 16-6; Rev. L. S. Gates, 15th October 1882, Rs. 7-10; Rev. Dr. N. G. Clark, 11th September 1882, Rs. 9-4.

New Advertisements.

NOTICE.

THE Rev. Dr. Macpherson's Memoir and Sermons will be ready next Wednesday, February 1st. Copies may be had at the Tract and Book Society and at Messrs. Thacker & Co.'s, 255 pp. Price Rs. 2.

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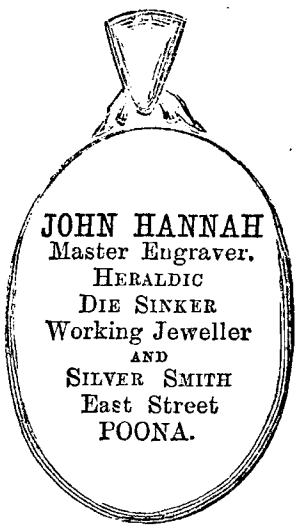

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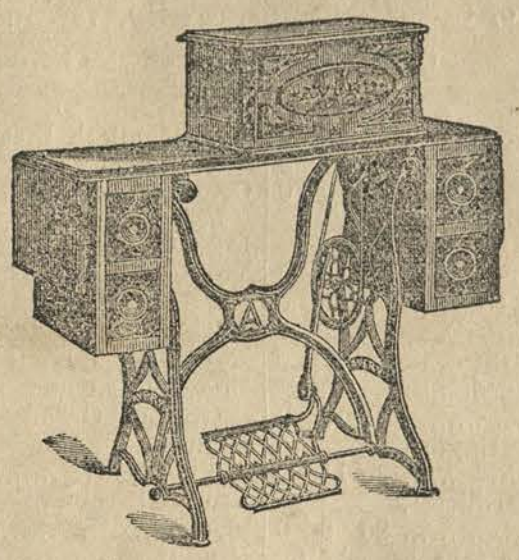

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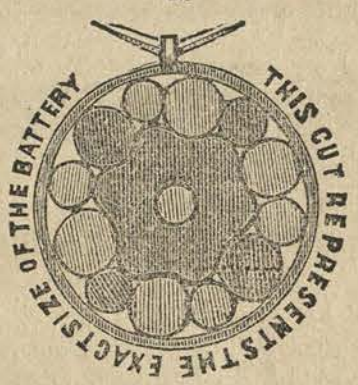

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